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WEEKLY REVIEW.

—A paper called *The Christian Union*, edited we believe by H. W. Beecher, says:

"Modern science has brought the world a fifth gospel. In it we read that God commands us to give him our whole heads as well as our whole hearts for that we cannot know him nor obey him till we discern him in every minutest fact, and every immutable law of the physical universe, as in every fact and law of the moral."

God in the Old Testament and in the New, has commanded us to love him with all the heart, soul and *mind*. So that this fifth Gospel is contained in the four Gospels. The truth that God is in every minutest fact, is set forth even in the earliest pages of the Bible, and is taught all the way through. In the 107th Psalm, after a number of specimen facts of God's Providence, we have this conclusion: "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." In the N. T. we read: "If any man be in Christ, he is a new creature; old things are passed away, all things are become new and *all things are of God*." The chief difference that we note between the believer and the scientist, is that the latter subordinates the moral to the physical, and the former the physical to the moral. The Bible refers us not to the immutability of created things, but to that of God. The heavens and the earth with all their laws may be dismissed in a moment. "They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shall thou change them; but thou art the Same, and thy years shall have no end."

—The *Deccan Herald* says:

"We are not of those who have to complain of the bad servants we have had in India. We have been a good many years in the country, yet we have always had good servants, and we can give it as our testimony that we have ever found them honest, and have never had anything stolen from us by our servants. We have not trusted to the characters brought by our servants, neither have we been willing to take new servants on the recommendation of the old ones, but we have given them all a month's trial and then kept them if they suited. We have never had any reason to alter our plan, and as far as we ourselves are concerned, we do not need any new law to better our connection with our native servants."

Good masters are about as rare as good servants. Some change their servants constantly, finding fault with all, and perhaps the chief fault is in themselves. There are obligations, on both sides; and the obligation of the master is not confined to the payment of wages. He is to have consideration for the comfort and even for the feelings of his servants. In some households the horses and even the dogs are more cared for than the servants. There should be suitable places for them to live in, and they should be allowed intervals of leisure, some little time that they can call their own, and perfection should not be demanded of them, and they should be addressed in kindly rather than in dictatoral tones, and children should not be allowed to bully them. Perhaps even Christians are sometimes faulty in their treatment of servants. And it seems as though there were a special tendency for those who have been brought up in this country, to be imperious towards servants, perhaps without being aware of it. Perhaps if we had a registry office for masters, and certificates were to be given, few would be entitled to receive them. You engage a servant and at the end of the month, he will be entitled to his wages, but perhaps he has nothing now; how is he to live this first month? He will borrow at a high rate of interest and it may be long before he gets out of the moneylender's books. Should you not help him at the start, pay him weekly for a while and tide him over the difficulty? He will soon find out that he has a good master, and do his best to be thought a good servant. Of course there are some who will abuse the kindness shown them; nevertheless this is the more excellent way. As for the new law for Masters and Servants, it strikes us that it is chiefly favourable to those who like ourselves, have no servants. Perhaps some one may here remark that it is easy for those to preach who have no servants, and we admit that the remark is not without force.

—We have received from Melbourne the first number of *Weekly Work*, full of details regarding Dr. Somerville's work there. It is proposed to continue the publication of this sheet for twelve weeks, and thus furnish a record of the revival work, while Dr. Somerville and Mr. Varley are preaching in Australia. It is evident from this that Dr. S. has made a deep impression, and that his preaching has been attended with much blessing. The Assembly Hall was filled at the noon prayer-meeting daily. A meeting in the Town Hall was filled to overflowing. A Christian convention was held July 19th, attended by ministers, office-bearers and Christian workers. The Dean of Melbourne, Rev. H. B. Macartney, Rev. Dr. Cairns, Rev. S. C. Kent and others took part. The 2nd of August was set apart as a day of prayer for young men.

—We have receieved from the Melbourne United Evangelistic Committe, a Circular proposing that the eight days from November 25th to December 2nd, 1877, inclusive, be observed by Christians throughout the world as a special period of prayer for young men. Fathers, Mothers, Sisters, Pastors, Young Men, Christians are fervently appealed to, to give themselves heartily to prayer. We have no doubt that as the Lodiana invitation met with a hearty response from Christians throughout the world, so this proposal from Australia will be cordially responded to in Europe, America, India and elsewhere. In November, 1875, a week of prayer in behalf of young men, was observed in England and also in India. When the proposed period draws near, we will refer again to this Circular.

—The contributions of the C. M. S. Native Christians in S India have increased in ten years from Rs. 20,874 to Rs. 32,593.

—There is a likelihood that some young ladies will present themselves for the next Matriculation Examinations in Bombay. The *Educational Record* does not think the University Acts will allow this, as the pronouns in those Acts are always in the masculine gender. But this is ordinarily understood to include the other sex, unless something in the subject-matter forbids it. "He that seeketh, findeth." "The reader will make *his* own comments."

—The *Madras Ch. Miss. Record* mentions the death of Mar Athanasius, Metropolitan of the Syrian Church of Travancore. He received his theological training in the Ch. Miss. Society's Institutions at Cottayam and Madras about 40 years ago. He went to Mardin where the Jacobite Patriarch of Antioch made him Bishop. Returning to Travancore, he was Metropolitan of the Syrian Church there till the time of his death. At least he claimed to be so; the Patriarch was induced some time ago to depose him and appoint Mar Dionysius in his place. The Travancore Government continued however to recognize him as head of the Church. His death was hastened by a poisonous bite from a rat. The *Record* says:

"Mar Athanasius died at Maramena, the place of his residence, which has long been a centre of light to the surrounding country. The earnest Catanars of Maramena have been ever ready to aid in reforming schemes. The late Metropolitan was always on the most friendly terms with the C. M. S. Missonaries. He invited them to teach and preach in his Churches, subscribed towards the building of their Churches, expressed the deepest interest in the accessions to Christianity from the slave population, and paid the Missionaries friendly visits, which were cordially returned."

—Christian ideas and references to Scriptural truths are not few and far between in the best English literature, and it would not be a strange thing if they made their appearance in the Government School-Books of this country. Imagine an attempt to bring out the tragedies of Eschylus or Homer's Iliad without any allusions to Greek mythology. There was a time when an attempt to expunge all Christian references from the Govt. School Books would not have been thought of, and when the ten Commandments had a place in a school-book of the Elphinstone School. But there came a time when the late Mr. Howard, Director of Public Instruction, Bombay, could boast that he had effectually weeded the Government books of all allusions to the things taught in the Christian religion. Since then, an examination of Government School-Books has occasionally brought to light certain unnecessary commendations of the books which the Hindoos regard as sacred. We were however rather surprised to see in one of the books published by the Department of Public Instruction in Bombay, and used in Government schools, the passage which we here extract. The book is called an Introduction to Natural Philosophy by Theodore Cooke, LL. D., F. G. S. Principal of the Poona C. E. College. Part II, (treating of Astronomy) is by Professor Samuel Cooke, M. A., of the same College. In it we have this remark on p. 34:

"Were the sun's rays cut off from the earth for but a few short days, every living thing (plant or animal) would utterly die. Is not the sun therefore worthy of the reverence which has been paid to him by the early races of mankind, and by Parsees and others in our own times?"

Here we have a pretty strong commendation of Parseeism, and one that the Parsee students will doubtless appreciate. The reverence that Parsees pay to the sun is worship, and the Government Professor at the C. E. College in Poona asks if the sun is not worthy of this reverence. The principle that underlies this remark, is that whatever is eminently useful in sustaining life, is to receive religious reverence. The Hindoo accepts this, and carries it out logically, and on certain days worships the very utensils by which he earns his living. It would have been thought a great blot in the book if it had quoted the words of the Psalmist, nearly 3000 years old: "The heavens declare the glory of God and the firmament showeth his handiwork." But to teach the Parsees and other sun-worshippers in this country, that modern science favours this worship, is all right. Such is Government neutrality.—"The sun" says Professor Cooke, "is not only the supreme governor of all planetary movements, but is

also the dispenser of their (whose?) *heat, light* and *life*." This is not very grammatical, but its meaning is evident. Now the sun might be in the heavens, without our receiving either heat or light from it. For these we are just as dependent on the atmosphere as on the sun. Neither light nor heat pertain to the sun's rays till they enter our atmosphere. Geologists tell of an azoic period. If the sun is to be worshipped, a good many other things equally essential to life are to be worshipped.

We are not aware that Principal Wordsworth has introduced *his* ideas about religion into Government school-books; he has other ways of publishing them. The missionaries are often spoken against, for the small results obtained. Would it not be well to bear in mind what Government professors are doing to hinder their scholars from giving heed to missionary teaching?

—We are advised that the Corner Stone of the New Methodist Chapel at Mhow was laid with appropriate ceremonies and addresses Aug. 23rd. A Tea-meeting was given in the evening, largely attended. Instead of the receipts being applied for the building, as is usual upon such occasions, they were all given to the Famine Relief. This shows faith in the Lord's work in the church; as they are in need of funds to carry on the erection of the Chapel. And it also allies the enterprise deeply and forever with the interests of the people of Hindustan. By giving to the poor they have lent to the Lord, and He is good security. Special services followed in which about twelve persons professed conversion. The work among the young is prosecuted with vigor and success. Besides the English Sunday school, there is a native Sunday school of over 100 Scholars.

—Captain Robinson, Superintendent of Marine, Bombay, has been appointed to a similar office in Calcutta. He will be very much missed in Bombay, he being one of the few men occupying high positions here, who 'show their colours' as followers of Christ. Both he and Mrs. Robinson have sought to support the petition 'thy kingdom come' by their lives. Mrs. R. has been of great use in connection with the Bible Women's Association, Flower Mission and other agencies.

—We are sorry to see it stated that Dr. Black of the Livingstonia Mission has succumbed to fever. He was in Bombay before proceeding to Africa, and many will remember him as a young man of much earnestness and energy, and will grieve much that he should have been so soon cut off.

—We hear with much regret that the Church Missionary Society have decided to give up their Mission to the Mahomedans of Bombay, and that the Rev. Mr. Deimler is likely to return to Europe. This does not mean that they abandon work among the Mahomedans of this place, for the different classes of this population are so intermingled that all are embraced more or less in the mission work ordinarily carried on. In all open-air preaching, for instance, in Bombay, the Mussulmans constitute a portion of the audtory, and often a prominent portion. In fact, a knowledge of Hindustani is about as necessary as a knowledge of Marathi, in open-air preaching here. There are some classes of Mussulmans in Bombay who are best approached through the Guzarati.

—We acknowledge with thanks receipt of a copy of the Report of the German Ev. Lutheran Mission (Gossner's) among the Chota Nagpoor people, from Jan. 1, 1876 to March 31, 1877. There are 14 European missionaries, and 5 ordained Native ministers. No less than 2094 enquirers were baptized in 1876; 761 members were confirmed; the present number of communicants is 5708; number of baptized persons, 21,522; number of enquirers, 4955. Eight stations are occupied. After stating that the visible result of our labour is a congregation of 26,477 souls, the Report adds:

Though the larger number of our converts still are turned towards earthly things and only a few have yet been found "who work out their own salvation with fear and trembling," yet with thankfulness to the Lord we state, that there are signs of the beginning of a new, that is to say, Christian life amongst the masses.

The total expense of our Mission amounts to Rs. 76,409-15-2½; out of this large sum not less than Rs. 30,242-11-6½ have been spent for our schools; by the rest have been defrayed the salaries of us, the Missionaries, the Native Pastors, Catechists, and also the repairs, travelling expenses, etc.

On account of the war in Europe there is a falling off in the contributions, and help is asked for the maintenance of boarding-schools. The work of this mission is carried on chiefly among different tribes of the Kohls, an aboriginal people.

—We have been favoured by a correspondent with the following extract from a letter received from a retired Madras officer at home:

* * * * * * * * * *

"God's judgments are marked in many portions of the earth—the most unlooked for event is the success of the Turkish armies and yet—as hinted at by her friends, her greatest misfortune; the greater her present success the more certain and complete her eventual downfall; her victories are equally with her defeats destroying the Turks and increasing the debt and disorganization of the Empire. The Russians with double the number of troops at command and ten fold the fighting population *must* humanly speaking destroy the Turkish population and Turkish resources in the long run. The most difficult problem in the war is how the troops are fed (paid they are not); there is only one explanation, namely, that money and supplies are extorted alike from the Mohommedans and Christian populations which we know has caused and is causing one long wail of misery throughout the length and breadth of the Empire and is leading the worst classes of every persuasion into universal plunder and violence. I do not think that there has been a single case of cruelty and violence against women and children made out against the regular troops on either side, but the irregulars, followers and roughs of every kind are like the scorpions coming out of the infernal pit destroy every person and every thing around them. * * * There is only one thing certain, that is, that the Empire of Turkey cannot be propped up any longer and I still confidently look for the restoration of the Jews at no remote period."

—We have received a copy of the *Pioneer* of Aug. 8, containing an interesting account of a visit to the Lipu Lek Pass in Kumaon which we would willingly transfer to our columns if the space at our disposal were not so limited. The pass is 16,500 feet above sea-level.

The Bombay Guardian.

SATURDAY, SEPTEMBER 8, 1877.

THE MODERN APOSTASY.

Here is an extract from "A First Catechism for Young Children" which an English clergyman Rev. Mr. Berkeley of Allhallows, introduced into his parish.

Q. "What did the Saviour give the apostles power to do?" *A.* "*To make bread and wine into His body and blood.*" *Q.* "Did he give this power to any one else?" *A.* "Yes; to the bishops and priests who came afterwards." *Q.* "How can we be freed from sin after baptism?" *A.* "By absolution." *Q.* "What is absolution?" *A.* "Forgiveness of sins." *Q.* "Who can give absolution?" *A.* "The priest." *Q.* "What is necessary before we receive it?" *A.* "Penance." *Q.* "How can we ensure penance?" A. "By confessing our sins." *Q.* "What is it to confess our sins?" A. "To tell them one by one."

Is this Christianity? Is this the Gospel? It is anything but that. We have in the Acts the Gospel preached by Peter, John and Paul, and it was entirely different from this. Lord Redesdale drew attention to this preaching in the House of Lords and the Bishop of Winchester was a good deal annoyed, not at the Catechism so much as at Lord Redesdale. The Bishop said he had informed Mr, Berkeley that this teaching was not *strictly* in accordance with that of the Church of England and had asked him to withdraw it. Meanwhile Mr. Berkeley's parishioners know what his sentiments are, and what he would have them think and do. There is no system so opposed to priestcraft as Christianity, the Christianity of the Bible, as Christ is declared to be 'the head of every man,' and every believer not only has immediate access to him and through him to the Father, but has life only as he is united to Christ. There is no Church till men are united to Christ; Christ first and then the Church. The church is for testimony; in addressing sinners she has to speak not of herself but of Christ, and sound abroad his invitations. The veil of the temple was rent in twain, when Jesus died, putting an end forever to that temporary priesthood whose function was to shadow forth Christ until he came, and opening up the way to the Mercy-seat, to all men.

There is, at the present day, a good deal of outspokenness on the part of Ritualists. But the Rev. S. A. Walker, is an unusually out-spoken Evangelical. In the *Rock* he writes as follows:

"As regards the Evangelical clergy, I feel assured that so long as they continue to regard "confessors" as clerical brethren they are acting disloyally to God, with fatal blindness to the best interests of the Church, and with fatuous disregard of their own ministerial character and usefulness, Can they suppose that Christians, whether in or out of the Church of England, will continue to credit them with sincerity in their professed devotion to Christ, when they see them consenting to every insult and every outrage being heaped on the head of the Redeemer by the admission of the perpetrators of these indignities to fraternal association and intercourse, and even recognizing their anti-Christian ministrations by admitting them to membership in joint missions and other religious associations? I look with painful anxiety to see what my still loyal clerical brethren will do now. Hitherto like the bishops—and perhaps because of the bishops—they have seemed unwilling to believe the worst regarding those whom we now may venture to call traitors and conspirators, since even the bishops have been compelled to do so. The exposure of the confessors, and of "the things which it is a shame to speak of done by some of them in secret," has brought, as I have said, controverted subjects into a new phase; and the question between me and some of my excellent Evangelical brethren regarding union with Ritualists partakes of this new phase. I ask now, therefore, are we still to associate in congresses, joint missions, and other religious reunions with the men who, according to our view, are guilty of the vilest words and acts, which they ascribe to the religion of Jesus? Are we to admit to brotherhood men who blasphemously claim to sit in the seat of God as judges and dispensers of His decisions affecting the eternal interests of His creatures?"

This language is not a bit too strong, and when the evangelical clergy shall have taken the stand here recommended they will perhaps find that there is still too much of fellowship with this great modern apostasy.

The father confessors profess to have a much profounder knowledge of sinful human nature and of the way of treating it, than others: but they are surprisingly ignorant of some of the chief springs of action in men, and of God's way of treating sin. In the *Rock* is a little piece of poetry illustrating the matter. A mother bids her boy Tommy confess that he has looked with covetous eyes upon a neighbour's peaches, has wanted to shoe the cat with walnut shells, and sometimes played truant. Tommy had not done these particular things:

"Well, if you're sorry, you're forgiven."
Tommy professed his sorrow,
And all his sins were duly shriven:
But vainly on the morrow
The farmer for his peaches searched;
That day the cat went lame;
And Tom played truant, and was birched;
Was Tommy all to blame?

We remember having read in the autobiography of a good man that when he was a boy, his mother being in straitened circumstances, he was sent from time to a time to a friend's house, at some distance, to obtain a supply of sugar, and always brought it home intact, never once thinking of such a thing as helping himself to it on the way. But one day as he was receiving a supply, a person suggested that the temptation was very strong, and bid him try and resist it. That day, for the first time, *he took some* of the sugar. Paul in Romans goes so far as to say that he would not have known lust if the commandment had not said, Thou shalt not lust. The selfishness in man makes him think that what is prohibited must be a good. Eve

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would have done well to have kept at a distance from the forbidden tree, and not have eyed its pleasant fruit. With regard to the effect of confession, inasmuch as the penitent does a certain violence to his feelings in confessing his sins, there is a feeling of relief when it is over and this peace is perhaps attributed to God. But *ce n'est que le premier pas qui côute*, and the first confession having been made, the shame of subsequent confessio s is little in comparison, and temptation will have double power because of this fact. When temptation presents itself, the thought occurs, 'I will confess and get absolution.' Now there is but one thing that can take away sin effectually, and that is, God's love in Christ communicated *directly* to the sinner. "The water that I shall give him shall be in him a well of water springing up to everlasting life." "All that ever came before me are thieves and robbers," robbing Christ of his most glorious prerogative, and robbing the sinner of the true grace of God. When the sinner comes directly to the holy Lord God, of purer eyes than to behold evil, and receives forgiveness through the blood of Christ, and is taught that the Spirit of God is able to keep him from sinning and will do it, God's own abhorrence of sin is reproduced in his heart, and the love of the Crucified One constrains him to work out his salvation with fear and trembling. Pardon that comes from a priest, has no more power than belongs to the priest, which is little indeed and not even sufficient for the priest's own purification. In fact, this is just Christian Brahminism.

FAMINE FAITH AND FAMINE WORKS.

We are of those who believe that God answers prayer in such sense as that he does things in consequence of prayer which without the prayer he would not have done. The prayer itself alters the condition of things and makes it fitting for God to do that which otherwise would not have been fitting. If the Ninevites, hearing of God's purpose to destroy their city, had not humbled themselves before him, and supplicated him to turn away the judgment, their city would have been destroyed. Lot prayed that he might be allowed to take refuge in Zoar, and this was a virtual entreaty that that place might be exempted from the judgment coming on the other cities of the plain; God heard him and the place was spared; but if it had not been for the prayer, it would have been involved in the common destruction. The daughter of the Syro-Phenician woman would have remained as she was, if the mother had not persevered in prayer. From beginning to end, one great object of the Scriptures is to teach men that God will answer prayer in just such a sense as this. God wishes that his children should confide in him. Yes, we hear some one say, that they should so confide in him as to have no doubt that he will in all cases do the right thing, without our asking him about it. Well, let us see; how would a parent like that in his child? how would he like that his child should never ask anything from him? A truly wise and kind parent will make it evident that he desires just that kind of communion with his child which is involved in the statement of its wishes. He wishes his child to know that its desires have power with him. In a toy-shop, he might think a certain toy the best, but if he sees that his child has its heart set upon another toy, he will purchase this and not the other, unless the choice should be of something harmful. As for the idea that finite folly is in this way allowed to intermingle with divine wisdom in the government of the universe, we have abundant guarantees that no such result shall obtain. Believers are led by the Spirit of God; and if they have desires that God does not approve of, his Spirit will make them conscious of it. We know that a desire must have the approbation of our own conscience before we can offer it to God. But it is also our privilege to know that God is really moved by our believing prayer. Jesus Christ, at the request of the Jews, was on his way to the house of the centurion to heal the servant, when the centurion's faith stopped him, and made the visit unnecessary; the servant was healed at once.—Hezekiah was sick unto death; and God, by his servant Isaiah, made known unto him that his sickness was unto death. Yet when he cried unto the Lord, the Lord was pleased to restore him and even to assure him that fifteen years had been added to his life. What are we to say? That the Lord is mutable? No, but that a certain state of mind on our part constitutes a new order of things and justifies a new procedure on the part of God. So far as we understand the Scriptures, they do not aim to bring about the annihilation of individual desire on the part of God's children, but to educate them for their high vocation of participating (in the way mentioned) in the Divine government of the universe (Rev. xi. 5, 6; iii. 21; Rom. viii. 17; Gen. xviii. 17, 23-33.)

Some persons seem to imagine that the doctrine we are advocating conflicts with the necessity of employing other means for the end in view. For instance, if God will hear prayer in time of drought, and send rain, then there is no occasion for planting trees or adopting other natural means of obtaining a supply of water. Now we believe that we are bound to adopt any measures that seem fitted to avert such a calamity as drought, and if we neglect them, our prayer in time of distress is likely to be disregarded. We have in past years often dwelt upon the necessity of conserving the glorious rain-falls of the Ghauts by means of bunds and tanks, and we can well believe that the Ruler of the universe is indignant with those to whom power has been entrusted and who fail to use it with that consideration for the poor and foresight which might be expected. As for planting trees, they can hardly grow without rain, so that this does not appear to be the remedy just now wanted.

We had a conversation with a fellow-passenger in the tram. He spoke of the famine, and of the wretched creatures he had seen in the Deccan, and added: "All this does not tend to remove my unbelief, but rather to increase it." "In what way?" We asked." "Why how can I believe that a God of mercy is at the head of affairs? Is it likely that a kind Being, having power to hinder, should allow these poor creatures to die of starvation? poor ignorant creatures that know nothing about his will?" We endeavoured to show him that if there was something difficult of explanation, in the constitution of things, this should not blind us to the overwhelming evidence of God's goodness that met us every moment every where; that this would be a very different world if men would accept of God's guidance instead of that of their own corrupt will; that all the heathen acknowledged that they had more light than they followed; that these very starving ones had been living on God's bounty all their days, without recognizing his hand, and had given their thanks to miserable counterfeits of deity. If we had had time, we would have added this:

God *has* given food enough for all the people in the country, and there is at this moment enough grain to feed all the people for months to come. So far as the action of God is concerned, there has not yet been the necessity of a single death in all the peninsula of India. But the covetousness of man has seen its opportunity; they that had money invested it in grain when the price was low and are seeking to make their fortune by refusing to sell it except at enormous rates. And they that bear rule in the land compass these covetous wretches about with their protective laws, and a poor miserable starveling who steals two annas worth of grain to eke out his life, is condemned to 120 lashes with a cat-o'-nine tails. The Government has just finally decided that there shall be "no interference with the laws of trade," which means that grain-owners shall be allowed to make all the profit they choose, no matter how many poor creatures for whom God sent the grain shall expire by the most horrible of deaths. The Government will not employ £100,000 in purchasing grain to sell it at a reasonable rate; this would spoil the monopoly of the private grain-dealers, and compel them to sell at cheap rates; and though it would be agreeable to the law of God, Thou shalt love thy neighbour as thyself, it would not accord with English ideas of free trade. Free trade thus becomes an idol as abominable as any other. What is more common than for a city to be declared in a state of siege, even when there is no enemy present? all ordinary laws are superseded by martial law; all ordinary privileges are abrogated; and all this is justified by the presence of danger. A foreign army would not desolate the Madras Presidency as this famine is doing; there is reason to fear that a thousand a day may be dying of famine between this and Cape Comorin. If it were a time of war, and food were wanted for H. M.'s soldiers, imagine the grace that the Commander-in-Chief would show to the grain-dealers who should combine to raise prices 300 or 400 per cent.

Let the responsibility lie where it belongs. Let God be true though every man a liar. The people that are perishing are more neccessary to the Government than the Banyans are. The Government depend upon the soil for its revenue. 12 or 14 millions stg. are to be expended on Famine Relief, but what will be the loss in the assessments of produce? Curiously enough, it appears that the Bombay Govt. have been in one way interfering with the laws of free trade, by refusing to allow grain to be sent to intermediate stations along the line; all must go to Raichore, for the Madras Presidency. And the grain-merchants refuse to send at all.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—I shall feel much obliged by your kindly answering the following questions in the pages of the Guardian.

1. Is a believer justified in marrying a woman of the world, by which I mean, one who makes no profession of conversion, but is fond of, and finds her pleasure in dancing, card playing, and other worldly amusements?

2. Is one who seeks such an alliance, justified by saying that he could not control his affections? Is it not the duty of a Christian never to allow his affections to centre on one thus in the world, no matter how attractive?

3. Do you think such an affection can be entertained, and the believer maintain his spirituality? Must not such an unsanctified affection result in hurt to spiritual life?

A BELIEVER.

[To the above questions we reply:

1. A believer is to marry only in the Lord. Believers may not be unequally yoked with unbelievers. "Ye are the temple of the living God." "They are not of the world even as I am not of the world." See: I John ii 15, 16.

2. No such plea can be allowed. We are responsible for our affections. All obligations are subordinated to the love of Christ. The attachment that interferes in any degree with our loyalty to Christ, is reprehensible. Young people are apt to lose sight of the fact that love with all the heart and strength is just the very thing that God demands for himself. It is neither good for ourselves or for our idol, that we should bestow it upon another.

3. The Christian is to lay aside every weight. Such a passion does not seem compatible with growth in grace. Ed. *B. G.*)

NOTICE.

We have received for Famine Relief, from G. M. Rs. 25; from R. C. Rs. 40; from B. B. Rs. 4.

Epitome of News.

Saturday, September 1.

—A pillow-case, well saturated with water, and having a small hole torn in it to look through, placed loosely over the head, is said to be an admirable impromptu respirator in the densest smoke, a valuable idea for escaping occupants from burning buildings.

—According to recent advices, the condition of the Jews of the Holy Land is most deplorable. The war has caused a complete prostration of trade, and in consequence many Jewish workmen are out of em-

ployment. And their cup of misery is made full by the drought and the famine, which has just broken out. The German Jewish papers publish appeals, asking for immediate contributions to alleviate the terrible misery and distress.

—This is the image in Mr. Gladstone's speech at Birmingham which the London Spectator says is finer than any known in modern oratory. He is speaking of the Armenians, the Bulgarians, the Servians, and the Greeks who resisted and broke the force of the Turkish inundations which centuries ago threatened to overflow Europe, and says:

"They were like a shelving beach which restrained the ocean. That beach, it is true, is beaten by the waves; it is laid desolate; it produces nothing; it becomes, perhaps, nothing but a mass of shingle, of rock, of almost useless sea-weed; but it is a fence behind which the cultivated earth can spread and escape the incoming tide; and such was, against the Turk, the resistance of Bulgarians, of Servians, of Greeks—a resistance in which one by one they succumbed, with the single exception of the ever-glorious mountaineers of Montenegro, who have never succumbed. It was that resistance which left Europe able to claim the enjoyment of her own liberty, and to devolop her institutions and her laws."

To put it in the language of Job: "Hitherto shall thou come, but no further, and here shall thy proud waves be stayed."

—*Lucknow Witness*: "Some sixty years ago, Congregationalism was the Established Church, or as they called it then, "the standing order" of Connecticut. All other Christians, such as Methodists, Baptists, and Episcopalians, were Dissenters, obliged by law to support the Congregational ministry, and they complained loudly of the favouritism of the State. The agitation grew to such an extent and succeeded in so gathering into its ranks all the disaffected elements of every sort, including those of infidel sentiments and immoral lives, that finally at a certain State election it triumphed and completely overthrew 'the standing order."

"On the day after the election, the daughter of Dr. Lyman Beecher, who was leader and champion of the State-Church party, saw him sitting on a chair, his head drooping on his breast, his arms hanging down. 'Father,' said I, 'what are you thinking about?' He answered solemnly, 'The Church of God.' He thought it was almost destroyed, or at least crippled beyond remedy. He afterward wrote regarding the event as follows: 'It was as dark a day as ever I saw. The odium thrown upon the ministry was inconceivable. The injury done to the cause of Christ, as we then supposed, was irreparable. And for several days I suffered what no tongue can tell *for the best thing that ever happened to the State of Connecticut.* It cut the Churches loose from dependence on State support. It threw them wholly on their own resources and on God. They say ministers have lost their influence: the fact is they have gained. By voluntary efforts, societies, missions, and revivals, they exert a deeper influence than ever they could by queues, and shoe-buckles, and cocked hats, and gold-headed canes."

—The *Times of India*, speaking of Relief Works in the Madras Presidency, says: It is commonly said that every coolie finds it to his advantage not to refuse half an anna of his daily allowance to the maistry over him.

—The same hears from Madras that the Government of India ceases to oppose private efforts for famine relief.

—The missionaries of the London M. Soc. (as those of other Societies in the famine region) are doing what they can for the relief of the people. The Rev. Mr. Lewis, Bellary districts, says: "I cannot reckon up the number of families I have met with who, for five or six days, had tasted no food, but the wild berries or leaves of shrubs or the heart of the wild aloe plant, which they had boiled and eaten to stay the cravings of hunger. I have found lying under trees, not far from the villages men and women stark naked, unable to stand or sit more than a few moments, and to whom it was almost useless to offer food, as their strength was too far gone to assimilate it. I have discovered many lying or crouching under the archways of bridges, under the shelter of an old well or embankment, in water-channels by the road side, and every imaginable place which afforded a little shelter, men women and children, who have said to me "Only one thing is now left to us, that is to die." Many children, from two to eight years of age, whose parents have died or otherwise deserted them, are to be found half-starving in almost every village. In some towns I visited a few days ago, I saw in their own houses, people who had no prospect of being able to get another morsel of food, and who were in a most emaciated condition. In some cases, whilst I have been watching such sufferers, I have seen them breathe their last. I have seen dead bodies, lying a short distance outside towns, being devoured by dogs and kites."

—The steam vessels built last year in England for British subjects numbered only two-fifths as many as the sailing vessels. The numbers of the two classes of ships built during 1872 were almost exactly equal —that of the sailing vessels being 345 and that of the steamships 342.

Monday, September 3.

—*Times of India*; Bellary: "Captain Hooper has taken photographs of a number of the types of starved people brought to the Camp. He one evening selected seven persons whom he wished to photograph, but the light not being then favourable, he said he would come in the morning and photograph them. The next morning he came and found that they had all died during the night."

"Mr. G. Sharp B. C. S. has been in the habit of sentencing poor devils who could not be regarded as morally very wicked in snatching a handful of rice to satisfy their hunger, to the severest floggings with the-cat-o'-nine tails. A hundred and twenty lashes, a hundred and fifty lashes have been freely given by his orders at the triangle behind the Bellary cutcherry. Sixty persons have been flogged. On Sunday week 12 culprits, men and boys, were tried by him and sentenced, and in the evening after six o'clock he superintended the carrying out of the sentences, sitting on horseback the while." 7 out of the 12 mentioned were boys aged 13 to 15 years.

"The stolen grain for the theft of which these people were flogged was not worth above two annas in any case."

—On an average one sailor is drowned in the Hooghly every week.

Tuesday, September 4.

—The tunnel from Toolsee to Vehar lake is again open.

—It appears that there are still some worshippers of the gods of Greece and Rome. A correspondent of one of the papers says, "Jupiter Pluvius has at length condescended to hear our prayers."

—*Times of India*; Murree: "1,600 cavalry and infantry, with Kelso's battery, under Colonel Mocatto, Sir Pollock accompanying, started on Wednesday against the Jowakis, and burned some forty villages and crops. The casualties on both sides were small. One of our border villages has been looted. The enemy are endeavouring to rouse the whole of the Afridi tribes."

"Madras is now spending 50 lakhs of rupees, or half a million sterling per mensem, on famine relief measures; and there is very small chance of a material reduction in the expenditure until February, unless the prospects improve in an almost miraculous manner. In round numbers, the Madras Famine is now expected to cost 9 crores, or £9,000,000 at the least, independent of loss of revenue."

—The *Bharat Mihir*, a Bengal paper says: "The agitation which is now perceptible in native society, and the attention which the Turkish war is exciting" (*i. e.* as a war for the freedom of Bulgaria) "have their uses. They are calculated to *teach us some important lessons.* We have not forgotten the past history of India, nor do we believe that she will continue for ever in subjection. Even China and barbarous Japan are free, and hate subjection. The present war is due to nothing but this cause. God never intended that one nation should rule over another. This war of independence has led us to reflect on our own condition, and that, while many lives are being given up for this cause in Europe, the native of India shrinks from the idea. But *this lesson will not be lost on us. * * * If the English do not learn to be more liberal, it will be a wonder if the example of this war is not realised in this country also.*"

Both Turkey and Russia are foreign powers in Bulgaria, and we do not see the point of these remarks. The Turks are seeking to retain their hold on an alien people.

—*Bombay Gazette*: "A telegram from Galle was recently received by Sir Frank Souter, the Commissioner of Police, Bombay, stating that a robbery had been committed on board the P. and O. s. s. China, which had brought up to that port the Australian mail. It seems that on her arrival there, it was discovered that the treasury locker on board that vessel had been tampered with, and treasure to the extent of £50,000 in sovereigns had been abstracted." The sum is said to be £5000.

—The Viceroy puts the famine management under the Duke of Buckingham's personal control, withdrawing all detailed or needless control on the part of the Government of India. The system of gratuitous relief having grown into excessive proportions and increasing daily, the system is to be entirely changed. All famine relief is to be placed generally under the control of the Public Works Department as in Bombay, and a series of well devised relief works are to be at once started throughout the Presidency. All famine relief camps and other measures to be subsidiary to this general system. Gratuitous village relief will of course be continued to the sick, infirm, and those incapable of labour, according to the general lines, sketched in the Viceroy's Minute, which have been cordially agreed upon. The Bombay Government have given up the services of Major-General Kennedy whom the Viceroy has appointed personal assistant to the Duke, and all famine correspondence will be conducted through this officer, instead of through the Board of Revenue as heretofore. H. E. the Viceroy places at the disposal of the Madras Government sixty engineer officers and a hundred young and active officers of the Staff Corps, Police, and other departments. This step is necessary for the better supervision and control of affairs.

—Daring burglaries in the houses of Mr. Grant, Mun. Com. and Dr. Blaney, are reported.

—The Rev. J. Taylor, Kolapoor, says, of a place visited by him: "There is another great evil in this village in common with this whole district, and that is the fearful practice of devoting girls to a still more dreaded goddess *Yellamma*, who is supposed to inflict the most terrible diseases, such as leprosy, dropsy, consumption, and to turn men into women, and women into men, in the case of those whose parents, having vowed them to her service, have not kept their vow."

—The Bishop of Durham has now replied to the letter of the Bishop of Calcutta, which appeared in the Indian press last month. The following is the conclusion of the rejoinder of the English Bishop:—

I have to acknowledge the courteous terms in which, at the close of your letter, you deprecate "my fanning the flames of strife and uncharitableness." The indictment is a serious one. But before it can be justified I think I may reasonably ask that you give full and satisfactory replies to two questions, the answers to which may serve to indicate the parties on whom the blame may justly fall of offending against peace and charity. First, who originated the strife? Was it the patient and devoted men who have been labouring so long and so well, with the full approbation and cordial encouragement of several succeeding Bishops, or was it the present youthful occupant of the See of Colombo, who sought to crush them by an iron hand? The following is the conclusion of the rejoinder of the English Bishop: "Next, who have fanned the flame of contention? Is it the many warm friends of the C. M. S. in this country who are resolved, by God's help, not to allow twelve faithful missionaries to be silenced, and a prosperous field of mission-work to be turned again into a wilderness? or is it the Indian Bishops, who, without an expression of sympathy for the down-trod missionary, without one word of defence of the just rights and liberties of the inferior clergy, have sought only to extend their own authority, and by their unhappy resolutions have indirectly given their sanction to all the arbitrary proceedings of one of their body?

—Under the heading of "A Slight Mistake," *Punch* writes:—

"One of our Turcophiles, writing of 'the war in the hysterical style at present usual among these excited organs, declares that "now Hell has been let loose in Bulgaria." He mistakes. Hell has been let loose in Bulgaria since the Turkish rule was established there, above four hundred years ago, and this is the first effective attempt to chain it up. Naturally, the undertaking has its horrors."

—*Friend of India*: "How is it, we ask, that almost none of our contemporaries, who so hastily catch at the stories of Russian cruelties in the prosecution of this war, have found one word to say of Reuter's telegram of 15th instant, announcing the cruel butchery of 12,000 Christians?

"We have waited to see what our contemporaries would say about this telegram. Here is "atrocity, 'hell let loose" if you like but not one word have our indignant friends found to say about it."

Wednesday, September 5.

—At Tsun-hua-chow, about 100 miles N. E. of Pekin, and in sight of the Great Wall, 40 converts were lately received on probation by Messrs. Walker and Pike, of the N. China Mission of the M. E. Church.

—The Temperance Tidal wave, as it is called, the Murphy movement, seems to carry all before it in some parts of America.

—It is hoped that the Dhond and Mummar line of Rail, 140 miles, will be completed by January next. This is nearly up to American speed; a mile a day

was allowed in the construction of the Pacific Railway.

—Mr. Dorabjee Pestonjee, a well-known Government Contractor died on Thursday last at Poona.

—*Times of India*, Madras, 4: "The Lord Mayor of London has sent a third remittance of £35,000 sterling, making a total of £80,000.

—*Bombay Gazette*: "Fifty new engines are ordered for the Madras Railway; twenty besides for the G. I. P. Railway, of which four are being built in their own workshops. Besides this number, the Government of India have ordered forty more, and eighty additional engines of the State Railway type are to form a reserve, if required. These latter will always come in useful hereafter for new State railways under construction on the broad gauge. Thus before the end of the year there will be an immense augmentation of engine power, which will be of untold value in the event of a failure of the October rains, and anyhow they will be most useful for future railway operations."

—Professor Swing of Chicago says: "The problem of Aristotle was the tides; of Galileo, the motion of the stars; of Calvin and Luther, the laws of God; of the patriots, liberty; but of a materialistic age the problem is how to secure a loan whose principal and interest shall never be paid."

—Has vivisection led to useful discovery? "Experiments have never been the means of discovery. The opening of living animals has done more to perpetuate error than to enforce the just views taken from anatomy and the natural sciences."—*Sir Charles Bell.*

Thursday, September 6.

—Weather Reports, Sept. 3: Madras—Slight rain in North Arcot, Bellary and Madras.

Bombay—Heavy continuous rain throughout Guzerat, Konkan, Tanna, Colaba, Rutnagherry, Sholapore, and parts of Ahmednuggur, Poona, Sattara, Kaladgi, Belgaum and Dharwar, and light in other parts of the same districts; good showers in Nassik and Khandeish.

N. India—Slight rain; prospects improving, weather cloudy for Punjab; very slight rain in Delhi, Rawul Pindee, Jhelum and Guzerat; fair rain in Jullundhur; none elsewhere. Unirrigated crops lost in Umritsur, Lahore, Rawul Pindee, Jhelum, Guzerat, Shahpore; bad in Peshawur, Dera Ismail Kan, Kohat and Umballa.

—*Bombay Gazette*: "After reading Lord Lytton's Minute of the 12th of August, we are no longer at a loss to account for Mr. Hope's resignation of the office of Famine Secretary to the Government of India. For the Viceroy, in that Minute, distinctly admits that "the orders of the Government of India, "enjoining the employment of the people on petty "works near their homes, were in some degree re-"sponsible" for the waste of public money on useless works at the outset of the Famine operations, and he declares that experience has now convinced him of "the impolicy of opening petty local relief "works during the early stages of a scarcity." This candid confession involves a severe censure of the conduct of Mr. Hope, who wrote the letters in which Sir Philip Wodehouse's Government was harshly rebuked for asserting the principle which is now accepted as the backbone of a sound famine policy, that relief labour should be employed as fully as possible on large public works likely to be of lasting value to the country."

—In the same is an account of three patients successfully treated by transfusion of blood, by Dr. Blanc, at the Sir J. J. Hospital.

—A large number of Indian Mahomedans made their way to Constantinople and have asked the Sultan to form them into a volunteer corps, which he declines to do. They are rather disgusted.

—A correspondent of a Deccan paper, writing from Ahmednagar, speaks of the kindness of the American Missionaries to the poor famine-stricken people of that station, He is in high hopes that the distress will soon pass away.

—A letter from the celebrated authoress, A. L. O. E. now an honorary missionary in the Punjaub, appears in the *Christian* of Aug. 9th. It is addressed to Mr. F. W. L. Gordon, Sec. of the C. V. E. S. and pleads for the establishment of vernacular Chr. schools at Batala. Here is an extract: "It has often occurred to me that many true servants of God are not sufficiently ingenious in finding out ways to increase their means of giving. When in Israel's Tabernacle brass was required for a laver, the women gave their metal *mirrors*! What a sacrifice of vanity was there! A Mohammedan woman here has lately devoted the jewels which adorned her head (120 rupees in value) to swell the subscription for Turkey. Is there here no example for us? Many a Christian lady could sacrifice the gold chain and the jewelled ring, and so realize the delight of laying her gems at the feet of her Lord. Why should the table of the Christian gentleman be loaded with superfluous plate, when it might afford to him the privilege of laying up treasure in Heaven? Oh! if my brethren and sisters in Christ saw what I see—the struggle so interesting, so momentous, between darkness and light, and realized the honour of being permitted, however feebly, to fight under the banner of the Cross, they would feel more inclined to throw themselves into the ranks of the combatants, than to grudge the trifling sacrifices which can be made by them while staying at home.

"Have you ever thought of sending a circular to the boys in our large public schools? Numbers of them are the sons of wealthy parents, and indulge luxuries which could well be dispensed with by those beginning the campaign of life. Would that there were a generous rivalry among our great schools, not merely as to which should carry off the honours of the cricket-field, but which in the grand mission battle-field shall now send the most liberal supply of ammunition, and, some years hence, the noblest band of devoted men. For, after all, against the single eye, the brave spirit, the heart full of earnest zeal, which mark the true Christian hero, silver and gold cannot be weighed."

—*Overland Mail*, Aug. 17; One of the curiosities of next year's great Exhibition at Paris will be the building of the Persian National Palace, which is to cover not less than 170 square mètres and is to be erected by Persian architects and workmen.

Marshal MacMahon on Aug. 11. paid a visit to the new Hôtel Dieu. The crowd collected outside received him with cries of "*Vive la République!*" The Marshal went all over the hospital, and spoke to some of the patients. The site and building have cost the Municipality 37,000,000 fr., or about 90,000 fr. per bed. The work was commenced about the same time as the Opera, being regarded as a kind of set-off for the poor against the sum devoted to the gratification of the rich,

It is estimated that the recent railway strikes and the riots which followed have cost the United States four millions sterling. The claims against the city of Pittsburg for damage done during the riots will inflict a crushing burden on the ratepayers.

At the Wesleyan Conference in Bristol, on Aug. 10, it was decided that the rule by which preachers belonging to the Connection are prohibited from using tobacco for smoking, chewing, or snuffing shall continue to be enforced in respect to all future candidates for the ministry.

—The *Railway Service Gazette* gives an account of a tea-meeting at Jubbulpore, in connection with the Methodist Mission there. "Short addresses were made by the pastor Mr. Janney, Mr. Mooney, Captain Young of Mirzapore, Rev. Dennis Osborne and Mr. Cousins. Mr. Osborne made an appeal to the audience for Rs.,200, a debt with which the Church was encumbered. The friends very liberally came forward, and in a short time Rs. 140 were raised. We have seldom seen a meeting pass off so successfully. The people seemed glad to have an opportunity to give, as well as to receive."

—*Dnyanodaya*; "Now is the time to do something to prevent a repetition of the outrages which the grain dealers have recently been committing against the poor in all parts of the country. The new crops will soon be in the market, but unless something is done to prevent it, these men will buy up the new grain in large quantities and thus regulate the prices as they have been doing. If they have all the grain, they can ask what they please for it, and the buyer must purchase at these prices or go without. It is dreadful to think that three or four men in a city can ask and get such prices as have recently been charged, when at the same time there was a sufficiently large supply on hand to meet any emergencies for two years; but this has been the actual state of things in many places. In order to save the country from such wrongs, these monopolies must be broken up, and it can be done. If wisdom can be learned from the experiences of the past few months, the sufferings which have been endured, will not have been sent in vain.

Friday, September 7.

—The Viceroy will remain in the south of India another forthnight. He expects to reach Simla on the 26th.

—*Times of India*; Madras, 4: "The transport of grain through the streets from the beach to the railway goods station, two miles off, is a fruitful source of casualties. The bags of rice brought through the surf from the steamers by the boatmen are flung on the sand at the water's edge. Each bag weighs 164 lbs. A coolie takes one upon his head and carries it for a hundred yadrs through sand, into which he sinks up to his ankles at every, step, to a cart on the road. If a bag fall on any of the jostling crowd a broken limb, or worse, is the consequence. One coolie slipped with his burden, and the bag of rice falling between his shoulders broke his spine and killed him instantly. The load for each cart consists of 22 bags—a ton and a half. Two coolies pull, and one pushes this load over the worn road to the railway station—an immense labour."

"I saw a group of ten Pariahs who had been sent back to Nellore—a march of 110 miles—a few weeks before, and who had just returned to the Presidency town and were brought once more to the camp. Most of them were in a miserable plight; a day or two longer on the road would have finished them. Their story was that the allowance of rice given them in Nellore was too small to fill them; they could not live on it, so they came back to Madras. Of course their returning to the town after being once sent out of it is a high crime and misdemeanour. They will be tattooed with a little white circle, which will close the gates of all camps against them in future. But it is impossible to send some of them away; they would die of exhaustion within 24 hours, so, perforce, they have to be kept in the Choultry camp and fed until they recover. The history of most of the people coming from the remote villages is this: they remain in their homes till starvation stares them in the face, and then they set out for any big town of which they may have heard. They travel listlessly along, starving and begging; the weakest die on the road side, the stronger arrive half dead in Madras. When picked up by the police and taken to the camp, the majority rally after a little time, but a very large proportion die. As I stated in a former letter, from 15 to 25 die daily in the Choultry camp: it is a regular thing for a dozen to be found dead every morning in one of the sheds. When the tissues of the intestinal canal are wasted and partly absorbed, nothing can save the victim; food only hastens dissolution."

—The Str. *Zambesi*, with English Mails, left Aden for Bombay, Wednesday, 10 P. M.

—The Hon. Mr. F. S. Chapman has resigned H. M.'s Civil Service.

—An address, signed by ninety-six peers, has been forwarded to the Arch-bishop of Canterbury by Lord Abergavenny, directing his attention to the disclosures concerning "The Priest in Absolution," expressing alarm at the introduction into the Church of the practice of auricular confession, and urging his lordship to express his public condemnation of the system.

—Deaths last week, 647.

—Bombay is still without any governing body. One little word in the Act of incorporation, "and" instead of "or" has extinguished the Corporation and Council as effectually as a Russian force could have done, and there is no saying when they will come to life again.

—The reports for the Punjab to the 3rd inst. say that prospects are immensely improved.

—Fall of rain, to the 6th, Fort 48 in.; Byculla, 57

—We have received the first number of the *Bellary Spectator*, a new paper to be published every Saturday.

Miscellany.

—The following extracts are from *Zion's Herald*:

"Rome discredits private judgment because no two men will think alike on the truths of religion. The difficulty is a grave one, but it is one in which Providence, not Protestantism, has placed us; and we may therefore conclude there will be a safe way out. Whether the method of Rome be the way out is more than doubtful. If five hundred men be unable to agree as to what is the truth, it would seem to be a curious proceeding to take one of them, and he possibly the feeblest, to be umpire and infallible judge. That is what Rome does. "We can't agree, therefore we will take one of our number and call him Pope, and he will give us the truth." To state this absurd position is to refute it. "But the Pope is to be infallibly guided." That is your assumption, and it is as difficult to believe this one man divinely guided as any other of the five hundred. Each in his way may be divinely guided to speak, but only for himself. The fallacy is in supposing the accurate knowledge of so many truths essential to salvation. The saving truth is the experimental knowledge of pardon; and this we can learn only on our individual judgment. Here all the popes in the world cannot help us. God makes it known to us, and knowing this we are sure to be saved, however we may err about other and theoretical truths. If religion were, as Rome assumes, an outer form or body of doctrine, a pope might be a necessary appendage in order to interpret; but as religion is a life of God in the soul, we have a shorter way. Each man must know for himself, or he will not be able to know at all. To a live soul a pope is a quite unnecessary appendage; the Holy Spirit can alone be the infallible guide of each soul. We all are popes by divine right."

"There are some people whose main stock in trade is cheek. They possess neither talent nor genius, and yet are often allowed to enjoy the best fruits of these qualities. They belong to the assumptive aristocracy, though devoid of both blood and brains. Often intellectually obtuse, and wanting in a fine sense of the proprieties of times and occasions, they are yet profoundly impressed with the greatness of their mission and the immense possibilities open to them. The world laughs as they pass, in their paper regimentals, and yet, deceived or looked out of countenance by their sheer assumptions, bows them to their seat of honor. These figure-heads of society seem to be something only because society fails to expose their hollowness and charlatanism. They are the forgeries of human nature, the drone bees, suffered to live only because they do not promise to pay for killing and dragging out of the hive."

"Greatly as the world is darkened on account of sin, men do not need light so much as heat. They are not perishing for the want of knowledge so much as for the want of a purpose to do the will of God. Men know vastly better than they do; and hence what they need is not so much some one to tell them what is truth and duty, as some one to arouse them to act on the truth and to perform the duty. The world dreams of the truth, but it is asleep. Its acts are somnambulic. It needs to be shocked, startled. Your awakened neighbor not only sleeps, but he sleeps over a volcano. What can you do less than to rouse him and bring him to a sense of his danger? If the human voice fail to accomplish the work, give a blast on the trumpet. If gentle and elegant means be not enough, employ those more rough and effective."

Selections.

A FULFILLED PROPHECY.

FORTY years ago, in an obscure hamlet in Massachusetts, a modest school-teacher, who, in the face of ridicule and opposition, had lived to see the corner-stone of Mount Holyoke Seminary laid—said, "This new seminary will probably do more for the cause of Christ, after I am laid in my grave, than all I have done in my life before." The speaker, Mary Lyon, had already been one of the foremost educators of her sex in the land, and, far in advance of her age, had persevered till a seminary for the higher and Christian education of women was founded. A few days since, the fortieth year closed with a record of over 1600 graduates. These are scattered all over the globe, and are found doing mission work in Turkey, Ceylon, India, China, Japan, Egypt, and South Africa.

And now in a marked degree the prophecy of the departed saint is seen realized. A few years ago, Rev. Andrew Murray, a Scotch clergyman, resident in South Africa, came accidentally upon an American book that had been reprinted in England, "The Life of Mary Lyon." He read it, also the account of her school, designed to furnish to young ladies the highest education at marvellously low rates for board and tuition, and to mould them into aggressive disciples of our Lord. The reading of this so stirred his soul that he at once presented the subject to his people at Wellington, calling for £1000 to build there a boarding-school on the Mount Holyoke Seminary plan, agreeing to raise outside his parish an equal amount or more. So cordial and hearty was the response that he immediately sent funds to South Hadley, where the Mary Lyon School was located, in the strong faith that the appeal of a stranger eight thousand miles away for teachers would be met. Miss Abby P. Ferguson, a city missionary of Newhaven, and Miss Anna Bliss, of South Hadley, both graduates of Mount Holyoke, at once responded, and in November, 1873, were on the ground to open the boarding-school in readiness for them. This was at once filled, and the cry came up for more room. In three weeks Mr. Murray started on a four months' collecting tour coming back at the expiration of that time with £2400. A new boarding-house and school, costing when complete £4000, was soon in readiness and filled, teachers having been secured from America. The plan of management, the system pursued, was modelled after Mount Holyoke. God's hand was in it, a great blessing came upon the schools, and nearly all the pupils became Christians.

Rev. Mr. Neethling, at Stellenbosch, seeing this great work, and entering heartily into sympathy with the movement, presented the subject to his people. Just at that time the way to buy a valuable piece of real estate at an exceedingly low price was providentially opened, and the good pastor on his own responsibility purchased it for the school which he determined to establish. This, too, speedily became a fixed fact.

The next step in this wonderful history was the formation of a similar institution at Worcester, with a fine day-school connected with it. Rev. Charles Murray, a brother of Andrew, at Graff-Reinet, 500 miles from the Cape, in the sheep-raising district, also feeling the need of a school there, went out among his people, and from a class with limited education, and no special taste for learning, secured readily £5000; and he too was made glad by seeing the fruit of his labours in a Mount Holyoke Seminary planted at his home. The cry still came up for other schools, and just now Miss S. M. Clary Long, a teacher at South Hadley, goes to the Transvaal district, 1500 miles inland, to form at Pretoria "Prospect Seminary," already named by her old pupils in honour of a charming hill over-looking the beautiful Connecticut River, near the banks of which is the mother-institution, from which have gone out such vast influences for good.

Already teachers have gone to these schools from America, and a dozen more, secured by the Messrs. Murray—who have just visited the United States for this purpose, and to study more closely the system of education—go out in August. These gentlemen, whose modest demeanour, practical common-sense, keen observation, and deep piety, have won a host of friends in the United States, sailed for England on June 23 to attend the Edinburgh Council.

S. E. BRIDGMAN.

Northampton, Mass, June 25.—(Christian.)

CONSECRATED DIAMONDS.

"Worthy is the Lamb that was slain to receive—RICHES."

AMONG the stirring incidents brought before us at our late meetings, in connection with Christian work in many lands, one in its beautiful simplicity and practical suggestiveness seemed so to come to the front, that we desire to enshrine it in a separate place of memorial.

The Princess Eugenie of Sweden has for many years devoted herself to efforts for the good of her people. Schools and institutions have been of deep interest to her, and her purse as well as her heart has been open in supporting them to the full extent of her means.

But when the sympathies of a loving soul are allowed free play, the needs supplied and the sorrows relieved give an intenser realization of those that still remain, and when the grace of liberality is bestowed by GOD, those who possess it are "beyond their power" willing of themselves to go forward in the blessed work of succour.

Visiting the cottages in the Island of Gothland, her summer residence, the Princess was touched by finding many cases of hopeless suffering amongst the poor women. It has pleased the Lord that she should herself be a sufferer from incurable illness, and sympathy prompted her to do something for these her poor sisters in sorrow. She thought how good it would be to build for them a Hospital Home.

But even though a royal Princess, there was a limit to her resources, and she might have put the thought aside with the plea that she had "given away in charity" as much as she was justified in giving. But no! there was a warmth within her heart that would not allow of such a disappointment. The love of Christ was constraining her, and that love knows how to overcome difficulties. The question she at once asked was, How can I get the money to do it?

She was not able to look at an additional supply from her stated income, but there were some bright things of great value sparking in a casket, which belonged to her, of which she thought; and she said, first to herself and then to the King, her royal brother: "*May I not sell my diamonds?*" Consent was given; they were sent to England to the care of the wife of the Swedish Ambassador; and the sum these diamonds realized was more than sufficient to build a Home for Incurables in the Island of Gothland. Time passed on, and though the jewel-box was empty, the little asylum was full. Two summers ago one of its poor inmates, who seemed peculiarly ignorant and inaccessible, was deeply laid upon the heart of the Princess. "*I prayed much for that woman,*" were her own words in narrating what followed. The month came when she usually leaves her summer retreat for her winter home in the city, and she was paying her farewell visit to the sufferers, when tha matron said, pointing to the very woman, "I think you will find her changed."

The Princess approached her bed, and the words that greeted her from the now almost dying one were: "I thank GOD that the blood of Jesus Christ His Son cleanseth from all sin, and that *He has cleansed mine*,"—the tears running fast down her cheeks. They were the tears of a new-born soul, stirred to its depths by the first sight of Jesus, and as the light of Heaven glistened through them, and made her own eyes weep for joy,—"in *those tears*," said the Princess, "*I saw my diamonds* again!"

O ye, who long to possess jewels of fairest lustre go and do likewise. "A hundred-fold now in this time," so says the Master, every one shall find who has "forsaken" anything "for My Name's sake."
—(*Woman's Work.*) E. C.

THE BIBLE STANDARD.

TAKING deliverance from what is contrary to our light as the present purpose of God in us, the inquiry is, What was the teaching of our Lord and His Apostles? And what was characteristically the life of the first preachers of the Gospel? Let this question not be confounded with that of whether they ever for a moment failed in perfect obedience. Let us interpret the narrative of the Acts of the Apostles in even a worse sense than is required by the facts, and admit that, even after the baptism of the Holy Ghost, Peter was led into a sinful compromise of the truth, and Barnabas, carried away with his dissimulation; that Paul himself and Barnabas, in a journey, directly "sent forth by the Holy Ghost," sinned in a sharp contention; that Paul spoke angrily to the high priest,—these are but the instantly canceled blots on the pure page of their history, and not the continuing characteristics of their career.

The testimony now borne is never that of not having sinned in so and so many years, but that faith does overcome the world, and that where faith fails sin comes in; yet that uniform faith is practicable. It is an ungracious task to occupy the mind with the rare failures of the hasty slayer of the Egyptian, instead of dwelling on the grace of him who lived the meekest man on earth, as though the rare exceptions were the rule of his life. It is a serious injury to a Christian to comfort himself by the scanty instances of failure in the Apostles, instead of following them in that life of victory over sin which was manifestly theirs.

The only book the Apostles used taught them to pray not only for the blotting out of all their iniquities, but also in the same breath for the creation of a clean heart and the renewal of a right spirit within them (Ps. i.); and the blessing of Jehovah was proclaimed on those whose prayers were answered in forgiven transgression, covered sin, and guileless spirits. (Ps. xxxii.) Thus in the twofold blessing, mourning was turned into dancing, and mercy compassed them about. In the passage twice partly quoted from by the Apostles, Jehovah also says, "I will put my Spirit within you, and cause you to walk in my statutes, ... and ye shall keep my judgments and do them. . . . . I will save you from all your uncleanness. . . . . I will yet be inquired of by the house of Israel, to do it for them."

Paul sets us the holy example of following the injunction, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." He tells the Corinthians, "I know nothing against myself;" he is not aware of anything in which he is sinning; not that this, instead of Christ, is his justification for unknown evil. He declares to the Galatians that he is crucified with Christ, and that Christ now lives in him, and that he lives in the faith of the Son of God, making no allowance for failure. The Thessalonians are "witnesses, and God also, how holily and justly and unblamably" he behaved himself among them. He prays God to give them the same grace; that is, to sanctify them wholly, their whole spirit, soul, and body being preserved blameless (same word used in expressing his own life), and he assures them that God is faithful who calls them, and that He "will do it,"—faith in the promise, of course, being presupposed.

The Apostle Peter, in assuring us that all things pertaining to life and godliness are given to us, names the exceeding great and precious promises by which we may become partakers of the Divine nature, having escaped the corruption that is in the world.

John writes to his "little children" in order that they sin not, and tells us if our heart (or consciousness) condemns us not, then we have confidence toward God; and whatsoever we ask we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." This was evidently the experience of John as to the current and character of his life, even though the old untempered zeal, which would have called down fire from heaven, might have broken out upon some isolated occasion. Doubtless he had learned to dwell in love and in God, knowing God also to dwell in him. He knew what privileges are ours "when we love God and keep His commandments."

This is not "sinless perfection," a term repudiated by all,—JOHN WESLEY expressly rejecting it,—but a walking, according to our light, in victory over revealed and known evil, yet not without sins of ignorance. The sacrifices for these occupy nearly

one third of the space devoted to the offerings of Leviticus.

Is not any other practical standard than that of full obedience and victory the work of Satan in our midst? Where would be our social life were a parallel standard raised among us,—that true-hearted unswerving loyalty to the government is impossible; that our children could not trust, obey, or love us with their whole heart; or that the wife could not until the hour of her death yield the entireness of her affections to her husband? And if depraved human nature can yield a genuine loyalty, trust, obedience, and love in earthly relations, shall the resources of the indwelling Holy Ghost, the promises of the Word, the living Christ, the thrill of His own eternal life in our being, effect less in the subjects of our King, the children of God, the heavenly bride of Christ? If it be reckoned impossible for the children of God uniformly and fully to trust, obey, and love Him, it is no wonder that, with so unnatural a standard, the family of our Heavenly Father on earth is living in such failure and unrest.

Let it be ours to heed the Apostolic call which is sounding through the churches, "Awake to righteousness and sin not; for some have not the knowledge of God; I speak this to your shame!" "Be not deceived: evil communications corrupt good manners." Let us get the true standard of the Christian life from the Bible, and not from our own lives or those of the professing Christians around us; and having recognized what He expects to reap who has not sown sparingly in His abundant gifts of grace, let us, in the courage of faith, dare to accept and to live out the true Bible standard of Christian life.—(*Times of Refreshing.*)

A SKETCH FROM LIFE.

BY MARY A. MACALLISTER.

THERE was a ceremony at the village church at C., one autumnal evening, by which two lives were blended in one, and Lizzie W. became Lizzie S—. "From near and from far" throughout the little New England town, they came to pay their honors to the pair whose destinies were thus to be united. As the hour approached, every eye was turned expectantly upon the door, which at length opened, and a tall, manly form was seen, bearing upon his arm a fair girl, attired in snowy white, pure as her young life had been. With unfaltering step they advance to the altar, where, in the presence of God and many witnesses, they pledged themselves to each other, "for weal or for woe," to walk the journey of life together. And as they stand before that altar with true, loving hearts beating with high hopes for the future, who would predict that shadows should ever darken their pathway, or that the journey so joyously commenced would ever become rough or thorny?

But life has its ever-changing seasons, and the summer time of birds and flowers as quickly exchanged for the falling leaves and chilling blasts of autumn. It was well for dear Lizzie W. and for the brave man beside her, that the future was hidden from their sight; that no visions of the scenes through which they were to be made perfect by suffering arose to mar the gaiety of the hour.

Young, brave, and patriotic, at his country's call he quickly responded. Then there came to the young wife long months and years of painful anxiety and suspense. Yet she is patient and hopeful, beguiling the time in sending messages of love and cheer to the absent one, and receiving in return the weekly missives in his own dear hand-writing. Thus pass the wearisome days, until at length he is wounded in battle, and disabled from further service. He returns to the old home again, to receive the care and loving attention of the faithful wife.

Years pass, and in a distant home far removed from the scenes of her childhood, we find the wife and mother watching by the couch of her dying boy. Dear little Willie—the firstborn! so noble, so thoughtful and considerate of her wishes, how can she give him up? But death stays not for a mother's tears, and Willie is taken. And not Willie alone; but Minnie, the little pet and playmate, too, must be surrendered. With her own hands the mother smoothes the fair locks and robes the little form in its burial dress. She had tenderly cared for her darlings while living, and how can she permit another to perform this last act of love ere they are laid away forever from her sight?

Time passes, and joy returns to the parents' hearts, as the prattle of sweet child voices again fills their home with music, and they fondly hope that these may long be spared. But one sad night, by a fearful accident, the mother beholds her little three-year-old Fannie enveloped in a sheet of flame. She flies to the rescue, and in the vain attempt to save her darling, the flames fasten upon herself. Yet she ceases not her efforts, until the crisped hands refuse longer to do her bidding, and she sinks exhausted from the exertion.

They summon the physician and telegraph for the husband and father, who hastens to the bedside of the sufferers. Fannie, who is still conscious, calls for the accustomed kiss. In an agony of grief he stoops to imprint the last kiss upon the little parched lips, and turns to watch by the bedside of the dear one whose precious life seems just hovering between two worlds. There is but a step from the shadowy into the real, and she can almost hear the voices of her loved ones calling to her from the other shore. She would rather go with little Fannie, yet she is willing to live for the sake of the dear ones who remain; and after long, wearisome months of untold agony, she rises from that bed of suffering, all covered with scars, and disabled for life. Yet her reason is spared, and she thanks God that she can still live to brighten home with her presence and love.

But her cup of sorrow is not yet full. He upon whose strong arm she had learned to lean, is suddenly stricken by disease, and now it is her turn to watch, weep, and pray, and who may tell the anguish of that heart as she beholds him, in the full strength and vigor of manhood, fast sinking into the embrace of death! She thinks of the past, of the dear old home far away, of the hour when she stood before the altar a happy bride, and of all the intervening years in which he had shared her joys and sorrows. Alas! now that she has grown so dependent upon his care and sympathy, how can she live if he is taken? But the presence of the Comforter is there, and she is strengthened.

"Do you feel that you are going safely?" she tenderly inquires.

"Yes, yes," was the emphatic response.

Then, said she, "I will not murmur."

What a noble example of Christian courage and pure, unselfish love! About to be left with slender means of support, with impaired health, and two helpless, clinging ones looking to her for protection, yet she will not murmur if away from the storms of life he may be safely sheltered in the Father's house. She will not repine at the darkness of her way, if there is light for him as he passes to the brightness beyond.

This is no picture, kind reader. Lizzie S. still lives. The flowers have scarcely faded from off her dear one's grave. The snows of winter have not yet fallen upon it. May the All-loving Father cheer her lone pathway, and bring her safely at last to that haven of rest, where the loved ones are gathered and a welcome awaits her!—(*Zion's Herald.*)

LAY EVANGELISM.

BY REV. A. STEVENS, LL. D.

LAY evangelism has been so signally useful in England and America, that no little interest exists in the Churches on the subject. It is curious to observe how some of the stricter denominations are perplexed by theoretical difficulties about it, while they are compelled to admit its practical advantages. Not long since, the Philadelphia Presbyterian Association spent several weeks in debate on the question of its expediency, and adjourned without a decision.

Mr. Wesley, we think, decided the question practically and without much theorizing about it. He "theorized" a little when it was first thrust upon his attention by Thomas Maxwell's preaching in London during his absence. Having been educated a High-Church-man, Wesley, when he first heard of Maxwell's attempts, hastened to the metropolis to stop the dangerous innovation, as he deemed it. He found that the Countess of Huntington (who was still in communion with him) had encouraged Maxwell, having discovered in him special gifts for the work, which implied to her good sense, a special *call* to it. Wesley was puzzled for some time with the anomalous case—for such it was to his churchly prejudices. His own venerable mother was at hand to counsel him, as she had been in so many other instances. She warned him to be careful how he treated the case, for "Thomas Maxwell," she added, "is as surely called to preach as you are." Wesley heard him, and could no longer withstand the fact that this humble layman had gifts for preaching. And if he had them, were they given to be hidden away in a napkin? Wesley's logic was direct and conclusive. He authorized Maxwell to preach to his heart's content, and thus began, according to Wesley's own account, that mighty lay ministry of Methodism, later called "itinerant ministry," which is sounding to-day the trumpets of the Gospel around the world.

The old monument to Wesley, in City Road Chapel, London, mentioned, among his great achievements, that he was the founder of the Methodist "lay ministry of these kingdoms." At a latter date the monument was renewed, and the phrase was changed to itinerant ministry." We have sometimes regretted the change, for the original epithet commemorated a great fact, and expressed a great truth, namely the providential legitimacy of lay evangelism. It was a testimony which the world should never forget. It was a grand, historic answer to the doubts and debates of the Philadelphia Presbyterian Association. The change seemed to our Wesleyan brethren quite relevant, because it recognized the fact that the original lay ministry, at first a scheme of simple lay evangelism, had become an organized and regular ministry on an itinerant plan, though it still was essentially composed of laymen; that is to say, it was extemporized from the ranks of the common people, without the usual long preparatory education at that time required of candidates for the ministry. Wesley's lay evangelists were, nevertheless, unordained men to the end of his life, with some three or four exceptions. They travelled like our modern lay evangelists, from place to place, but were, in due time, subjected to a method of work, their itinerancy being restricted to given sections of the country called circuits; but these were extensive, and, in fine, the laborers were essentially lay evangelists, but under Wesley's supervising control.

This qualifying fact relieved the plan of some of the inconveniences of the late lay evangelism; but Wesley's ministry was, nevertheless, a grand demonstration of the main point, namely, the expediency of lay preaching, whenever good talents, good sense, and good fruits commend it to the recognition of the Church. The Church meanwhile should adopt such prudential regulations, or guidence of it, as may be found expedient. Never should it dispense with it, on account of any practical difficulties about such regulations.

Two considerations more we wish to submit on this subject: First, lay evangelism is Scriptural. A late editorial in the New York *Methodist* gives, we think, the right historical view of the subject. It says:—

"Thus we see the simple, historical genesis of the whole Christian order or polity. It had a lay origin; it was all, except the apostolate, borrowed from the lay system of the synagogue, and claimed no sanction from the priestly system of the temple—the Levitical order. When the first Church at Jerusalem adopted these arrangements, they selected 'Stephen and Philip, and Prochorus and Nicanor, and Timon, and Parmenas, and Nicholas.' These were all laymen, but they were evangelical workmen, and even worked miracles; and the record immediately adds that 'the word of God increased, and the number of the disciples multiplied in Jerusalem greatly. Stephen and Philip, we know, became signally useful and historical; they preached as our lay, or local, preachers do; but they preached as all laymen, of any gift of speech, did in those days. For what was preaching then? It was not the formal discourse of later times; it was the telling of 'the story of the Cross' in any and every way possible—mostly in a colloquial way. Your formal sermon was not known till hundreds of years later, under Origen. Philip 'preached,' says the record, and to but one hearer, riding in the chariot of the Ethiopian noble-man; and thus founded, says tradition, the Church of Ethiopia. Stephen preached gloriously before the tribunal which condemned him, and made his concluding prayer under the pelting missiles of his murderers. The first Christian martyr was pre-eminently a lay preacher. Thus the idea of lay activity pervades the whole structure of primitive Christianity."

Hardly a European continental scholar in Church history (except Romish ones) will dissent from this view. The Scriptures declare that while there were some apostles, some prophets, some teachers, there were also some "evangelists," and all these were divinely given.

Our second remark is this, namely, that the fear of this sort of lay evangelism interfering with the dignity or authority of the regular ministry, is an illusion. That there are liabilities of some embarrassments from "irregular" evangelical work, we need not deny. But what good plan, of any kind, is exempt from such liabilities? How many unfortunate liabilities attend even the most "regular" ministerial schemes! All Church history is full of them. In many lands they have nearly ruined the spiritual life of the Church by establishing a clerical mechanism which has bound the Church hand and foot. Common sense, Christian prudence, must meet these, as they have to meet other liabilities. The public opinion of the Christian society must judge of the evangelists and their procedure, as of every thing else—must be the law for them. If the right men (like Moody and Sankey) are sanctioned, the wrong men checked, this

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mighty lay agency will, as some one has said, gravitate harmoniously around, and powerfully abet the regular ministry. In England and Scotland this is found to be the case. In those countries—much more strict in matters of "order" than we have been—the conviction has lately become general that the development of the lay energies in Church work, is introducing a new era of prosperity to the common faith; and never has the regular ministry been better recognized, better supported, or more effective. The regular ministry needs this aid; it has been overworked, and, in many cases, broken down for lack of it. Set the whole Church to work, if you would have a powerful pulpit and take the world. We have often discussed this subject, but cannot discuss it too much. It is one of the greatest developments of our age, as it was of the apostolic age.

TELEGRAPHIC NEWS.

London, August 31st: A Turkish official despatch states that the Montenegrins have raised the siege of Nicksics.—A Turkish force from Eski Djuma has crossed the River Lom near Jaslar and defeated the Russians, who were compelled to fall back from the Lom.—The Russians have been repulsed with a loss of two guns near Tarlak by a Turkish force which advanced from Rasgrad.—A great battle is believed to be imminent, the Turks having resumed the offensive along the whole line.—A Russian official despatch states that skirmishing has been recommenced in the vicinity of Rustchuk.—Skirmishes have also taken place between Ismail Pacha's force and General Tergukassow's Army. Tilikoff (? Melikoff's) troops are advancing.

September 1st: Mehemet Ali, the Turkish Commander-in-Chief, telegraphs that a strong Turkish force resumed the offensive on the 30th ultimo, and that after most desperate fighting for nine hours, at the village of Karahassanlar, on the right bank of the River Lom, which was repeatedly taken and again retaken by the enemy, it finally remained in the hands of the Turks. The Russians retreated in disorder, and were pursued by another Turkish force until evening set in, and were compelled to abandon Haidarayaz to the Turks. The Russian loss was 4,000 men and the Turkish 3,000; the Turks captured immense booty.—Prince Charles of Roumania has assumed the command of a combined Russo-Roumanian Corps to operate in the West of Bulgaria.—A Russian official despatch from the seat of war in Armenia shows that the Turkish right wing is operating between Bayazid and Erivan.

2nd: A Russian official despatch says that the Russian advanced guard engaged 12,000 Turks at Ruhassan (*sic*), which was taken and retaken six times, and that the Russians were eventually compelled to fall back on their head-quarters, carrying their wounded with them.—A great movement of Turkish troops towards Popkoi and Kadikoi took place on the 31st ult.—Osman Pasha has sent a despatch in which he states that on the 31st ultimo he made a reconnoisance of the Russian positions to the East of Plevna, where he attacked the enemy and routed them after severe fighting, and in addition carried three redoubts by assault. The Russians engaged in the action numbered 30,000 men.

London, 3rd: The Grand Duke Michael (brother of the Czar) commands the Russian forces operating against the Turks in Armenia in person, replacing General Melikoff.—A Russian official despatch states that all the attacks made by Osman Pacha on the 31st ult. were repulsed, and that the Turkish troops were driven back to Plevna. The Russian loss was 600 men.

Paris, 4th: M. Thiers died yesterday from an attack of apoplexy.

London, 4th: Suleiman Pacha telegraphs from the Schipka Pass that he has strongly reconnoitred the road to Gabrova and dislodged the enemy from their positions near Yechilagac.

5th: The Turkish forces have evacuated Soukhum Kaleh on the Black Sea.—A Russian official despatch has been received, stating that the Russians captured Lovatz yesterday.—The Turkish Parliament is convoked for the 13th November.—The *Daily News* publishes an account of the battle on the 31st to the east of Plevna, in which it states that the Russians were victorious, and that the Turkish loss was 2,000 men.—A Turkish official despatch states that the Russians yesterday made an attack on Kadikoi, but were repulsed with the loss of 1,000 men.—According to unofficial Turkish accounts, the Turks claim a victory on the plain of Erivan. They have reconnoitred the country up to the river Araxes.—The Russians are threatening Soukhum Kaleh.—A Russian official despatch states that the insurrectionary movement in the Caucasus has been suppressed.—Newspaper special correspondents state that Suliman Pacha has virtually abandoned the attack on the Russians in the Schipka Pass.

Paris, 5th: M. Thiers will receive a public funeral.—M. Jules Grevy will probably succeed him as leader of the Republican party.

London, 6th: According to a Russian official despatch, the Turks on the 4th instant temporarily occupied Kadikoi, but were afterwards expelled by the Russian forces with heavy loss. The Russian loss in the action is stated to have been only 180.—Turkish un-official accounts state that a Turkish Army Corps from Rasgrad is advancing towards Biela, and has already arrived at Obretnik. A great battle is believed to be imminent.—A Russian official despatch confirms the capture of Lovatz by the Russians, and states that the capture was preceded by twelve hours' fighting.—The Servian Militia have received their marching orders. Prince Milan will assume command.—Abdul Kerim Pacha, Redif Pacha, and the late Commanders of Scutari, Sistova and Schipka Pass have been sentenced to banishment to Lemnos.

PASSENGERS SAILED.

Per P. and O. Str. *Surat*, 31st, additional:

For Southampton.—Mr R Wallace, Mr Rich, Mr H Herbert, and Mr D Robertson.

For Brindisi.—Mr W B Mulock, and Mr Howard Kennard.

For Venice.—Lieut-Col W F Prideaux, two children and infant, Major Knox (14th Hussars), Mr Cordery, Dr McDermott, and Mr Peter Navalkar.

Per P. and O. Str. *Mongolia*, 7th:

For Southampton.—Mr and Mrs W Boyd, Mrs Lucy Woodeson, Mr Allan C Wylie, Mr and Mrs Roux and infant, Mrs Williaume and infant, Mr W F Sinclair, Lieut-Col Eustace Hill, Mrs H W Payne, Mr W Stone, Vetr Surgeon Sartin, Mr Max Goldmann, Mrs Bradshaw, Mr J Clark, Mr C Griffin, Mr Lawrence Waller, Mrs Kirby, and Captain Clive.

For Brindisi.—Major and Mrs J D Johnstone, child and infant, and Mr Maurice Hahn.

For Venice.—Col and Mrs Taverner, Dr W H Roberts, and Mr C M W Brett.

For Aden.—Sergt Jas Brooks.

PASSENGERS ARRIVED.

Per P. and O. Str. *Nizam*, 6th:

From Venice.—Capt Wynter, Capt Bond, and Mr Schmidt.

From Brindisi.—Major Pennycuick, Major Vertue, Mr Anderson, and Mr Mankar.

From Southampton.—Mr Coppen, Mr Munes, Mr J Abbitt, Mr R Copeland, Mr J Wolfe, Mr E Innes, Mr G Hill, Lieut A S H Connor, and Sub-Lieut E T Rese.

Domestic Occurrences.

BIRTH.

GORDON—At Nagpore on the 5th September 1877, the wife of W. R. P. Gordon, Esq., of a daughter.

DEATHS.

DOUGLAS.—On the 27th ult., at Amoy, of cholera, the Rev. C. Douglas, M. A., LL. D, one of the Missionaries in China of the Presbyterian Church of England, aged 46.

STEWART—Aug 27th, near Poona, Mr. E. J Stewart, late Bandmaster, 19th Bombay N. I. and formerly of H. M.'s 40th Regiment.

SINCLAIR—August 28th, at Belgaum, Mary Ann Sinclair, widow, aged 86.

"BOMBAY GUARDIAN."

Subscriptions received from 1st to 8th Sept. 1877 at the new rate.

Sergeant R. Abbott, 31st October 1877, Rs. 3-6; J. F. Walker, 30th September 1877 Rs. 2-8; Rev. Appaji, Bapuji, 30th September 1876, Rs. 2; J. G. Browne, 14th September 1877, Annas 8; Mrs. Baird, 31st October 1877, Rs. 1; Driver Courtney, 15th September 1877, Rs. 1-8; Abel S. Malhar 22nd September 1877, Annas 8; Rev. Hormuzdji Pestonji, 3rd February 1878, Rs. 3-13; Andrew Taylor, 1st March 1878, Rs. 7-10; A. L. Taylor, 15th April 1877, Rs. 7-6; S. L. Granger, 31st December 1877, Rs. 2; Captain Ross, 9th October 1877, Annas 8; Mechanics Institution, 31st March 1878, Rs. 6; Setterfield, 24th Jan. 1878, Rs. 6; J. Lodge, 10th July 1878, Rs. 6; Royal Asiatic Society's Library, 31st March 1878, Rs. 6; Colonel D. Anderson, 1st August 1878, Rs. 24-9-11; Brigadier General R. Phayre, 6th April 1878, Rs. 15-4; P. Goulden, 30th September 1877, Rs. 2-8; W. E. Gordon, 1st July 1878, Rs. 6.

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